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The Chinese Kaleidoscope

By

SECRETARY
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A QUARTERLY

FOREWORD

The Kaleidoscope is a symbol of Change; swift and marvelous change. That describes China today. For long, uncounted centuries she slumbered on; huge, inert, bound to her past. She was still dormant in 1815 when Sir David Brewster invented the Kaleidoscope.

But now China is in tumult; restless, breaking out into new ways and adopting new forms and fashions; a puzzle to those who know her best and a wonder among the nations. She has all the suddenness and fascination of the Kaleidoscope.

Dr. Barton has had a fresh look at this quivering country; has seen many new sights; experienced novel conditions; noted some of the more recent changes. He has particularly regarded the Christian movement in China as it is adapting itself to these overturnings of custom and tradition.

It is a stirring report that he makes; one that shows a keen eye, a warm heart and a sound mind. In this day of eager concern for China it is a document to be read — and passed along.

W. E. S.

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THE CHINESE KALEIDOSCOPE

By James L. Barton, D. D., LL. D.

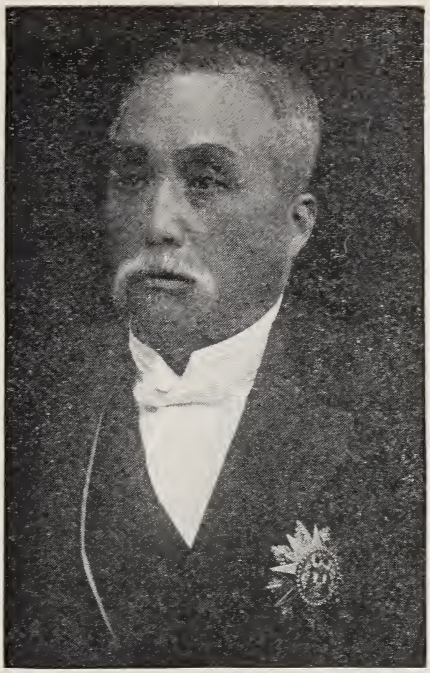
We fail to get a clear conception of China, her people, country and institutions, because there is nothing with which we can compare them. We have never before heard of a country with a homogeneous population of more than 400,000,000, of whom from one quarter to a third use a single language. We have had no acquaintance with a nation the size of China that has maintained a highly organized civilization for thirty centuries and more and that used civil service examinations based upon educational acquirements centuries before Columbus crossed the Atlantic. We never knew a people which honored the merchant and discredited the soldier, were not ambitious for military conquest, but supremely glorified the man who excelled in intellectual attainments. We never met a race that used movable type before Gutenberg was born, and calculated eclipses when our ancestors cherished the belief that the world was flat.

For this and for many other reasons we cannot now understand why China should be so complacent with two republics, one with capital at Peking and the other at Canton, both administered in the name of China; while in Peking, the young deposed Emperor of the late Manchu dynasty occupies unmolested a group of royal palaces in the Forbidden City, holding court with his retainers and issuing royal decrees.

The vast population in China take as little interest in the national government as a mendicant takes in the stock market. They little care whether they live under a monarchy or a republic; whether the capital is at Peking, Canton, Nanking or Hankow; whether the country is dominated by some foreign power or ruled by Chinese,—provided they are not too heavily taxed and the routine of their daily life is not interfered with.

The Chinese do not go out to hunt for trouble, or lie awake nights attempting to solve the morrow's problems. Their religion does not excite them. They are content to be disciples of Confucius, Mencius and Lao-tsze, and at the same time worship Buddha or pray towards Mecca: In a word, the Chinese are Orientals, who, having triumphantly survived forty centuries and more, have no fears that the present disorganized political state of the country portends disruption. Nor do they fear the introduction of Christianity and its teaching in the schools, provided the Christian does not claim special distinction because he is a Christian and does not attempt to capitalize his religion.

It is this China, with no ambition for foreign conquest, but content to "scrap" at home as rival leaders seek to gain personal advantage, which is now at the mercy of the nations, to be divided up if they so decide, or to be aided and protected in her entirety and given a chance to work out the Chinese puzzle largely in her own way.



President Hsu

China and World Contacts

China's persistent fear of Japan would be ludicrous if it were not so serious. Japan with only about 60,000,000 people in the Empire proper has recently taken on Korea with 16,000,000 to govern, as well as Formosa with its savage tribes. And yet China with more than 400,000,000 industrious, sober, virile people, stands in fear of undue aggression from her island neighbor.

There is, however, considerable ground for China's anxiety. She has followed events in Korea and noted how that little nation has lost its independence. She sees the advancement of Japanese influence in Manchuria and in Shantung. At the same time the Chinese distrust

their chief officials in Peking, believing that some of them at least would gladly sell out Chinese rights, privileges and concessions to Japan for considerations accruing to their own personal gain. It was mainly because of distrust of their officials that the student body in the North rose in protest against direct negotiations with Japan over the Shantung question, although they claimed that, as Japan had no right whatever to Shantung, there was nothing to negotiate.

When I passed, last August, by rail over the border into Manchuria from Korea, my passport and luggage were examined by a Japanese official. The train was run by Japanese, and Japanese money was current both upon the train and in the railroad hotel at Mukden. Chinese money was necessary to procure tickets from Mukden to Peking and upon that train. Manchuria is a Chinese province with a government at Mukden, but Japan has been given control of the railroad connections with Korea.

The Chinese note these and similar aggressive acts, like the purchase of desirable pieces of property in large cities, the erection of factories and hospitals, and the increase in Japanese immigration, and they wonder whereunto it tends. They know the Japanese to be military in taste and equipment while they themselves have no military establishment capable of turning the Japanese back or of sustaining a demand that they withdraw. Their helplessness makes them the more nervous and forces them to look to the Allied Nations for protection.

On the other hand, leading Japanese, like Ozaki of Tokyo, and Shimada of Yokohama, both members of parliament and the latter several times speaker, deny that Japan has any purpose or desire to annex China. They point out the absurdity of a country of the size of Japan taking on, in addition to all her home obligations, China with her immense population. They declare that Japan seeks only to build up trade between the two countries, while protecting her paramount interests in the West.

They affirm, and it seems to me their statement is correct, that China has been benefited by the help of Japan in commercial and industrial matters.

Several impartial American observers in China, some of whom went out deeply prejudiced against the attitude of Japan in China, lately came to the conclusion that the only solution of the economic and political Chinese puzzle was for the Great Powers to give Japan a free hand in the development and administration of the country. That idea, however, is not generally shared by either travelers or resident foreigners.

If this position should be taken, I am confident that the hundreds of millions in China would soon be in the attitude of the Koreans as reported to me by an outstanding Korean in the presence of several Japanese. When asked if the Koreans were not now more prosperous and did not enjoy a higher degree of justice under Japanese rule than before, he replied, "Yes, they do; but the Koreans would prefer poverty and injustice under a government of their own rather than riches and even-handed justice under a government of Japanese."

The Koreans are helpless because of their small numbers, but it would be another matter with China's vast populations once aroused. Japan would never swallow China and survive even if the western world gave her a chance to try it.

The Washington Armament Conference of 1921 came to the help of China, by putting a curb upon too much aggression from outside nations. The injustice of permitting foreign countries to keep and maintain their own post-offices in large centers of population, selling their own stamps and pocketing the surplus revenue, is to be done away. Japan was chief sinner in this respect. The Chinese postal system is well organized and can be trusted. The necessity of foreign offices no longer exists, if it ever did exist.

Faculty and Students of Foochow College in Front of
General Li's Yamen in Foochow

China does not seem to be ready yet for the removal of extra-territoriality. She needs to formulate new laws, to reorganize her courts, and to build new prisons along modern lines, before nations of the West will consent to put their nationals under the full power of Chinese judicial procedure. In the meantime the powers must guarantee the integrity of Chinese territory, while she devotes her resources to internal reforms, to the organization of the government, and to the development of her resources.

China at School

China is going to school, but her tuition covers a wide range. In her contacts with Japan and the Washington conference she is learning diplomacy and something of politics. She is sending abroad her alert young men and some women for special studies and investigation, and many are going on their own impulse. At the same time national schools are established, especially in the larger centers of population, which offer well-planned courses of wide range. The government has been handicapped in carrying out its educational program because of the lack of adequately equipped teachers and sufficient financial support. During the last year some of its best schools were closed because funds which should have sustained them were used to support widely separated military operations.

When I was in China fourteen years ago, I was impressed with the lack of enterprise and zeal in promoting school development and also in the sparse attendance. Some mission schools received Chinese children practically free, almost offering bonuses to secure attendance.

I now found the situation reversed. The Chinese youth will have a modern education at any cost. Mission schools, from primary to the university, are wondering how they can do justice to those pupils whom they can accept out of the many who apply. I recall one Middle school fourteen years ago, the principal of which contended that the people were too poor to pay anything

whatever, that if money was demanded for board and tuition the school would have no students. I was at the same school this autumn. It was the opening day of the fall session. The head of the school was troubled to know whether he would be able to accept all who qualified. The poorly prepared were sent home and yet, on that first day over $4000 was taken in fees. The students themselves meet nearly all the expenses of school, including the salaries of the Chinese teachers, though not the support of the foreign teachers. I found essentially this same condition prevailing from Peking to Canton.

The character of the student body has also changed. In a Middle School I found a son of the Governor of Shantung assigned to the "awkward squad" in athletics for special drill in physical exercise. In one of the narrow streets of Peking I was confronted by a smart limousine with two or three liveried drivers and footmen. It was the car of the Minister of Foreign Affairs of China, collecting a daughter from Bridgman Academy and a son from the American Board primary school to take them home for tiffin.

China is as democratic in its thinking as in its constitution. It welcomes the democracy of the mission school and appreciates its close discipline, the which is woefully lacking in most Government schools. Many a Chinese youth is sent to the mission school because of the high standard of morality demanded, even though the equipment may be inferior to that of Government schools where tuition is free.

The Student's Place in the Nation

Chinese students, both in and outside of China, constitute the most united and aggressively earnest body in the interest of progress and reform. Without organiza- principles and ideals than for party, and everywhere for tion as a body politic, there is a fraternity of feeling and desire that enables these young folks to act together. It

was students who inaugurated effective boycotts of Japanese goods; who struck in protest against the government negotiating with the Japanese over Shantung; and who, through protest and strike, wield a mighty influence over the acts of the government as well as over society.

I was in Foochow on October 10, 1921, the tenth anniversary of the uprising that eventuated in the Democracy. The government of Foochow lies between the Republic of Peking and that of Canton, and made no move to celebrate, on that tenth day of the tenth month, the tenth anniversary of the birth of the Republic of China. Not so the students of the city. They petitioned the government for permission to parade. The governor granted the privilege but announced that he was too busy to review the demonstration. I stood on a street corner for an hour or more, and saw the students of the various schools of the city, national, private and missionary, march past. I did not see the beginning of the procession, which was led by the students of our own Foochow college; and the end seemed far away when I withdrew. They marched rapidly and every boy carried, or assisted in carrying, a transparency or a flag. The transparency that was most significant and perhaps most frequently recurring, was a vast translucent globe, well lighted, and upon which the world was outlined, and standing above was a Chinese image dressed in western costume bearing aloft the Republican flag of China. It was a kind of "China uber alles." The students have a vision of the China yet to be.

There appears to be no hostility between the pupils of missionary and foreign-controlled schools and government institutions. A democracy of student life and of scholarship seems to pervade. They stand more for principles and ideals than for party, and everywhere for the independence and autonomy of China. As a body they are opposed to corruption in high places.

Religiously, the students of government schools are receiving no instruction except that which they secure

outside. Just now there is a wave of opposition to all religion, which received no little encouragement from a recent American lecturer, who is reported to have declared that in all ages religion has been the foe of learning. Such a sentiment needs to be met squarely and vigorously.

While it is true that religion has often been the foe of learning, yet there is abundant proof that Christianity has been the preserver and promoter of scholarship in all ages; and at the present time, Christianity stands for the highest intelligence and broadest learning. The modern institutions of learning, founded and supported from the West, are promoters of the Christian faith while propagating sound scholarship.

One could not travel through China and Japan and in those countries meet the great body of men and women, who are securing their education in Christian schools where their teachers are as firm believers in the power of Christianity to save nations, as they are in the great truths of history, the arts and sciences, without feeling a sense of security for the future. It was my privilege last autumn to face such bodies in Christian colleges and universities in the great cities of Eastern China, and to meet an assembly of 2700 Japanese students at Doshisha, in Kyoto. The experience was one never to be forgotten and I am sure that, if we win for Christ this student generation in the Far East, we can safely sink all our warships and know that lasting peace has come to the world.

Teaching the New Phonetic Characters

The Governor of Shansi Province has the characters posted on bill-boards by the roads and railways so that travelers may learn as they go.

The Standardized Language

Someone has said that the Chinese language was never intended to be spoken and, if spoken, it never should have been written. The same characters are pronounced in as many differents ways as there are dialectic and language zones, and of these there are many. There are 4,000 separate characters in the New Testament, each one of which must be learned by itself, as a school child learns his alphabet. To be learned in the language one should know from 8,000 to 10,000 characters so as to read them and understand their meaning and be able to write them

Evangelistic Band of Oberlin-Shansi Academy, Taikuhsien

so as to express clearly one's thought. Thus the progress of general education in China has been severely handicapped by language difficulties.

There have been many attempts to produce an alphabet by which each Chinese written word, even though unknown before, can be pronounced on sight. In 1912 a commission on the standardization of the sounds of the national language was formed under the auspices of the Chinese Ministry of Education. As a result forty symbols have been adopted to represent the various sounds of the standardized national language and a Ministerial order has been proclaimed accepting this phonetic alphabet and sanctioning its teaching in the public schools. Books and papers, including the New Testament, are printed with these characters, and an attempt is being made to popularize among the Chinese this method of writing as well as of reading the language.

Missionary Educational Institutions

The China Year Book for 1921-22 records fifty-seven institutions under the heading "Foreign Colleges in China." The most of these are missionary institutions, including theological, medical and arts colleges. Few of them rank up with American and English colleges, but practically all give an educational training superior to that obtained in any other institution in their locality. A much longer roll of Middle or High schools under missionary management could be listed.

The multiplication of missionary colleges supported by different denominations, and in the same city or province, has caught the attention of such leaders as put efficiency ahead of sectarianism. As a result interdenominational universities are coming into being. One of these is at Peking, the capital. Another is at Tsinan; one at Nanking, one at Foochow, one at Szechnan, and still others are in process of development. Supporters of mission-

aries are learning that there is no sectarianism in education, while the Chinese see little need of it anywhere.

Peking University, supported by four leading missionary societies and created from one union and one denominational college, has already outgrown its setting within the walls of Peking, and is about to begin the erection of buildings, upon an admirable site of ninety acres, five miles out of the city upon the automobile road leading to the Summer Palace. The Chinese Ching Hua College is a mile beyond, and the Chinese National University has secured a new site a mile still farther out. This Christian University has in its curriculum theology, the arts and sciences, with mechanical and industrial courses and a school of education. It is co-educational, the Yenching College for Girls becoming the girls' department of the University. The other institutions named above have commodious locations, outside the dense populations of the cities, with ample room for enlargement. Fukien

FRONT COURT, PEKING UNION MEDICAL COLLEGE
Chemical Building at the left; Administration Building at right

The Main Gate
Peking Union Medical College

University has recently procured a new site on the Min River, four or five miles below the city of Foochow, where new buildings are already in process of erection.

Canton Christian College and Yale (Ya-li) College, at Changsha, are non-sectarian and are controlled by mixed boards of trustees. They are neither supported or dominated by missionary boards. St. John's College, (Episcopal), at Shanghai, would gladly join with missionary boards of other communions in erecting that College into a union university.

Normal Training

One marked contrast between the mission schools of Japan and those in China is that the Japanese seek foreign teachers for instruction in English chiefly; while in China there seems to be a preference for Western teachers in any or in all departments. The reason given everywhere was that adequately equipped and trained Chinese teachers could not be found. A satisfactory faculty could be maintained only by importing teachers from the West. The situation makes it possible to bring to bear upon the

TRUSTEES AND OFFICERS OF PEKING UNION MEDICAL COLLEGE

LEFT TO RIGHT, front row — Dr H. S. Houghton, Supt.; Paul Monroe, Chairman; Dr. W. N. Welch; John D. Rockefeller, Jr.; Mr. F. H. Hawkins, L. M. S.; Mr. J. C. Reid. BACK ROW — Dr. F. W. Peabody; Miss Eggleston, Asst. Secretary; Mr. E. R. Embree, Secretary; Dr. J. L. Barton, A. B. C. F. M.; Dr. Pierce, R. M. B.; Dr. George E. Vincent; Dr. Roger Greene; Mr. Ryerson.

youth of China influences that will shape their future, and through them the future of their country. It also emphasizes the overwhelming importance of the Normal College. China will not always be content to have her children grow up under the tuition of foreigners. But whatever takes place, schools will not be closed, for China will have a modern education.

There is no need more potent or imperative than the training of Chinese youth in the art of teaching. Government finds it impossible to staff its schools with adequately skilled teachers. For effectively shaping the thought and the life of a people, I would put the training of its teachers abreast of—not ahead of—the training of its preachers.

Medical School Opportunity

The event of the last year in China was the opening of the Peking Union Medical College, established by the Rockefeller Foundation through the China Medical Board. Some six millions of dollars have been invested in site, buildings and equipment. Nowhere in China is there such an exhibit of Chinese and American artistic and architectural taste and skill combined as that which produced these fourteen main buildings for adminstration, lectures, laboratories, and hospital wards. It is a triumph of architecture at the point where the West and the East meet, inspired by the divine impulse of an unselfish task.

There is another meeting point of diverse but not antagonistic agencies, namely, business capital and enterprise wedded to the spirit of Christian service. The directors of a great trust fund united with the missionary forces in America and China in producing a scientific institution for the teaching of modern medicine, second in equipment and scientific resources to no medical school elsewhere. It is no less Christian because it is highly scientific; and is no less scientific because it is Christian. The library, the lecture rooms, the laboratories, the

operating amphitheatres, and the entire scientific equipment, are not less beautiful and complete than is the religious and social pavilion with its unsurpassed setting and its assembly hall and social rooms, all under a religious director and a corps of able assistants.

The spirit and the purpose that led to the inauguration of this philanthropic and Christian enterprise is forcibly revealed by the cable dispatch received from his father and read by John D. Rockefeller, Jr., at the beginning of his dedicatory address in Peking on Setember 19, 1921. The message said: *"My high hopes are centered in the Peking Union Medical College which is about to open its doors. May all who enter, whether faculty or students, be fired with the spirit of service and of sacrifice, and may the institution become an ever widening influence for the promotion of the physical, mental and spiritual well-being of the Chinese nation."*

Believing in this purpose, six missionary societies appointed each a representative upon the board of trustees of this College, and medical missions in China have welcomed this powerful institution as giving to their work for that great land an inspiration and an impulse experienced by medical missionaries in no other country.

Co-operative and Union Enterprises

Marvelous progress has been made throughout China within the last few years, in special and technical missionary operations, to share in which missionaries of different boards and societies have been set apart. Among these varied enterprises is the China Continuation, Committee, soon to be merged into a National Committee, which has under its purview the missionary work of the entire country. Under the direction of this Committee a survey of religious conditions of China and of all missionary operations has recently been completed. There is also the China Christian Education Association, which deals with the subject of general missionary educa-

tion and educational enterprises in the entire country; the China Medical Missionary Association; the Christian Literature Society, under which the *Chinese Recorder* is published and which plans for an undenominational Christian literature in Chinese. More recently there has been formed the Council on Health Education. There are also the language schools at Peking and Nanking, to say nothing of the growing number of union universities.

Missionary operations carried on a few years ago by a single board are gradually being merged and put under the control and support of a joint board or committee. Thus the work is done with a marked decrease in cost and with an equally marked increase in effectiveness.

In Peking, the Christian University is controlled by four missionary societies, and gives promise of rapidly becoming one of the greatest Christian schools of learning in all Asia. Upon its faculties are men and women of more communions than the supporting boards. In fact its president, Dr. Leighton Stuart, is of a denomination not represented on the Board of Trustees.

Fukien University, at Foochow, is another case in point. Twenty years ago it was not thought possible that funds would be appropriated from the treasury of missionary societies for the support of work and institutions which could not be wholly controlled by the society giving the money. Now we are all in wonderment why these union enterprises were not begun before.

Flourishing and most successful theological schools, in which from four to eight denominations share, are in full operation in Peking, Tsinan, Nanking, Foochow, Canton and other places. I visited the schools here named and heard only expressions of high approval of the work done. In the original plan, in some instances, each denomination was to give its own students in the school special lectures upon its own peculiar doctrines. All the students in the school petitioned to hear all the lectures by each denominational speaker; the course be-

came therefore a series of lectures upon the peculiarities of the different churches or communions. Union educational work has gone down into the High or Middle Schools for boys and includes Union Normal Schools for girls.

The Union Churches

A most significant movement unites churches of different denominations into one body. A plan looking to this end started in North China and seems in fair way to succeed; while perhaps the most complete union church work in all China can be found in Canton. There some ten denominations have united in forming an Evangelistic Commission, composed of missionaries and representatives of the Chinese Church. The Chinese churches in the field have united to form a new "Union Church of Christ in China" with no denominational name. The wide field occupied has been divided into districts and all the churches in one district act together as one body. The districts in turn form an organization covering the entire field. The evangelistic missionaries irrespective of their denominational affiliation, under a committee representing all co-operating communions, work with the Chinese leaders in assisting the churches over the entire field. This consummation is devoutly to be desired for all parts of China.

It is fortunate that the Chinese themselves are not keen upon perpetuating in China the divisions which have hampered Christendom. The Chinese people understand and appreciate the name "The Church of Christ in China," but they do not understand the meaning of our English denominational labels, and so far as I can see, there is no sound reason why we should attempt to have them do so. In union there is spiritual, moral, and physical strength.

A Suggestion on Theology

Before starting for the Far East I had heard intimations of a possible controversy there over questions

of theological interpretation and definition. In China it appeared that a desire was cherished by some of the missionaries that questions as old as the Christian era and which have divided and subdivided Christians through the centuries, should be thrust forward for discussion and perhaps for the making of new and painful divisions. It seemed unthinkable that anyone with the love of Jesus Christ in his heart and the strength and glory of His Church in China as his aim, could complacently contemplate such divisions, when the urgency of the message and the readiness throughout the field to hear and respond, demanded union and co-oeration.

There is one piece of constructive, preliminary evangelism which the Chinese Christian should soon be ready to perform. A commission of outstanding Chinese Christian leaders might prepare a manifesto on "The Message of the Gospel of Christ for this Age in China." We know that the Gospel is the same yesterday, today and forever. We know also that it is applicable to every need and mood of the human race in each age and in each country; that while the Gospel truths and principles are the same, interpretations differ widely from age to age and its application varies with every individual soul. Christ Himself did not preach the same message in the same way to the woman of Samaria, to the fishermen by the sea, to the contentious Pharisees, and to the money changers in the temple.

I would like to see an able commission of Christian Chinese give unmistakable utterance on the following questions:

1. What supreme message has the Gospel of Christ for the Chinese students of today?
2. What to the official classes?
3. What to the merchant and to the commercial classes?
4. What to the children?
5. What to the home?
6. What to society?

I would not have an allusion or reference in such an utterance to any theological definitions of the past; or to any questions over which there have been controversies. I would have the investigation and the report based solely upon the Gospel as given by Jesus Christ and His disciples brought face to face with present conditions and needs in China.

I believe Chinese leaders have here an opportunity and a responsibility. It is hoped that the general Chinese Christian Conference to be held in Shanghai this coming Spring will produce something of this character for the help of Christian missions, of the church in China, and of the entire Christian world.

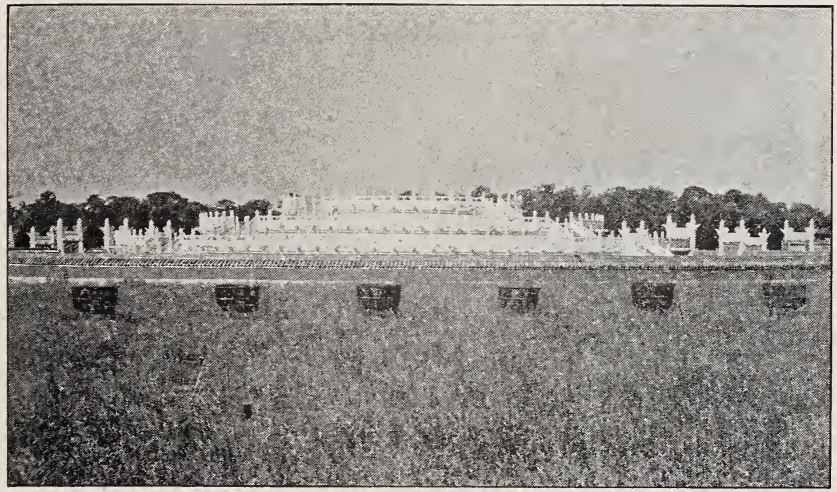
Contrasts in Church Growth

China's inherited contentment with things as they are necessarily will delay the development of a strong centralized Goverment acting independently. It retards the creation of a Christian society conscious of its own power and energetic to expand under Chinese leadership. In this China and Japan are at opposite poles. Japan developed into a nation of the first order at record speed; and is carrying into its religious activities the same spirit of aggressive energy.

When I landed at Yokohama on August 1, I was met at the dock by the moderator of the Japanese Kumiai National Council, accompanied by the able pastor of one of the foremost Christian churches in Tokyo. These men brought questions for consideration which bore upon the progress of Christianity in their country. I met, at their invitation, official groups of Japanese Christian leaders in Tokyo, Kyoto and Osaka, as well as in Korea, when the organization, progress of Christianity in their country, and the best measures to be employed to hasten it, were put forward.

In China, if I wished to confer with or to meet the Chinese Christian leaders, I had to hunt them up. Al-

though mission work began in China some 115 years ago and in Japan only seventy years ago, the Japanese have far outstripped the Chinese in independent, aggressive church organization and in the promotion of philanthropic enterprises. Japan no longer accepts official foreign leadership, while China seeks it; Japan is eagerly desirous of freeing herself from the necessity of receiving foreign aid for religious work, but China is just beginning to see that only through Chinese leadership and control and support can her country ever be Christianized. China is moving in the right direction, but more conservatively and, shall we say, more fundamentally than her neighbor. We have in China a developing church of tremendous potential strength, self-controlled, self-supported and forthputting along every line of Christian advance.



The Altar of Heaven
Peking, China

China's Supreme God.

While the temples and shrines of China are crowded with their tens of thousands of Buddhas, there is in one

place one supreme monument to China's belief in the one God, the ruler of heaven and earth. That monument is the Altar of Heaven located in the park of commanding proportions in the southeast corner of the wall of the southern city of Peking. The grounds are filled with large trees of great age and surrounded by a high wall three and one-half miles in circumference. The present structure is of white marble and was erected in 1420 A. D., seventy years before Columbus sailed the Atlantic. The Altar is reared in three circular terraces, each approached by nine steps. The entire construction seems to be in nines or multiples of nine, as the Chinese divide the heavens into nine sections. Each terrace is some twenty feet wide and completely surrounds the circular altar. The top platform is ninety feet across and is surrounded by a marble balustrade some three feet high. The entire structure is open to the sky.

I know of no cathedral, or mosque, or temple, for Hindu, Buddhist or Shinto worship that equals or even approaches this simple yet magnificent altar, erected in a great park of massive trees, clothed in antiquity, with nothing intervening between the worshiper and the God to whom homage was offered and from whom favor was sought. In the simplicity of its splendor it surpasses the palace of the Empress Dowager. There is no sanctuary on earth with a loftier conception or that more fittingly expresses the yearning of the heart for communion with One who, from lofty heaven, rules over the affairs of His people.

This is one of the few remaining relics of the early faith of the Chinese in one over-ruling power. In a few other places in China are altars open to the sky and apparently erected for purposes of monotheistic worship. None of these approach in size and impressiveness the altar at Peking.

Only the Emperor, the Son of Heaven, was thought worthy to perform worship at this place of prayer and

petition. It is true that Yuan Shih Kai, after he had been made President and when he seemed to be imbued with the idea that he might become Emperor, attempted to carry out the sacrifice. The attempt was a failure, so far as winning thereby the approval of the people, and was not repeated. Twice in a year did the reigning monarch stand as mediator between his people and the God of Heaven, Shang Ti. This ceremony took place at the winter and at the summer solstice and is supposed to be but the continuation of practices solemnly observed by succeeding rulers of changing dynasties for forty centuries, down to the creation of the Chinese Republic ten years ago.

On the day before the performance of the Great Sacrifice, the Emperor, borne by sixteen carriers in his royal chair, proceeded from his palace in the Forbidden City to the Hall of Abstinence, where he passed the night in fasting and in preparation for the solemn ceremony. At dawn, clothed in sacrificial robes and accompanied by a large retinue of notables and retainers, he proceeded in his costly jade chariot to the place of sacrifice. The ceremony was solemn in the extreme, accompanied by the killing and burning of a bullock and the offering up of vast rolls of the choicest silk. The ritual was long, exacting and extremely solemn.

One significant feature of the ceremony was the acceptance by the Emperor of his responsibility to Shang Ti for his reign. Written reports of his acts as ruler of the "Middle Kingdom," were offered to the sacrificial flame, in the belief that the report would thus ascend to heaven and be carried into the presence of the Supreme. Since the dawn of history the successive rulers of China have recognized their accountability to the God of Heaven for the use of their high power and have sought his favor upon them that their rule might be worthy. And it was at this altar that China, through its ruler, made profession of its faith in the reliance upon Shang Ti, the High Ruler, the God of Heaven.

When the Bible was being translated into Mandarin there was sharp controversy over the use of the title Shang Ti for the name, God. Some strongly opposed the use of a name so intimately associated with the Altar of Heaven and its sacrificial service. The decision most fortunately was in favor of Shang Ti, so that now, wherever the Chinese read their Bibles or hear Christian preaching, they are assured that the God of the Christians is the same as the God of their fathers. Under the old order the people as a whole had no part in the worship at the Great Altar. Only those were present whose relations to the sovereign made it their duty or conferred upon them the privilege. All classes were forbidden even to look upon the Emperor as he proceeded to or returned from the ceremony. Houses along the route of travel were closed and cross streets were shut off by lofty curtains. The sacrifice was purely vicarious, the Emperor acting for his people.

In doing away with the monarchy this service at the Great Altar terminates. However much or little comfort the people as a whole received from the time honored ceremony, none now avails. The Altar is unused except as an object of deep interest to Chinese and tourists. The advance of modern democracy which had its birth in America has deprived China of the use and consolation of its supreme place of worship, prayer and sacrifice. Is not America under solemn obligations to restore to China and its hundreds of millions of people their own Shang Ti, who does not demand towering altars of surpassing grandeur in order to respond to the cry and to come to the help of all his creatures? We are in China today as a great Christian force, to do for the Chinese people what Paul essayed to do for the people of Athens, namely, to declare to them in all his beauty and power the Shang Ti whom they remotely and ignorantly worshipped through their Emperor. The God of Heaven has been no

stranger to China for forty centuries; but the people have not yet found the way to his feet. They have been prepared through the ages to welcome the cross that reveals the great, loving heart of Shang Ti, the Father.

CONCLUSIONS

1. The Church is the most living and dynamic force in China.
2. The quicker and more completely denominational churches can be merged into one single Church of Christ in China, the sooner will Jesus Christ come to His own there.
3. To maintain its supremacy the Church must be supplied with adequately trained and equipped leaders. This Chinese student generation must be won or China will be lost to civilization.
4. China does not want a rehash of dogmas growing out of theological controversies of past ages, but a clear application of the Gospel of Christ to the life and needs of today.
5. Chinese trained for the church and the school should be put into positions of responsibility as soon as possible.
6. The Christian colleges, universities, theological and normal schools require immediate and substantial strengthening for the accomplishment of the task.
7. It seems a mistake unduly to dominate mission schools with foreign faculties. The natural course must be to have Chinese teach Chinese.
8. Students in mission schools should not be denationalized, but turned out more genuinely Chinese than when they entered school.
9. No mission field presents results of missionary work more marked, even revolutionary, than does China. No people are fuller of promise or more capable of unhindered advance than are the Chinese.
10. China is ready and waiting upon us.

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